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## THE IRAN AND TURAN.\*

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THE Turanian is the impersonation of material power. He is the merely muscular man at his maximum of collective development. He is not inherently a savage, but he is radically a barbarian. He does not live from hand to mouth, like a beast, but neither has he in full measure the moral and intellectual endowments of the true man. He can labour and he can accumulate, but he cannot think and aspire like a Caucasian. Of the two grand elements of superior human life, he is more deficient in the sentiments than the faculties. And of the latter, he is better provided with those which conduce to the acquisition of knowledge than the origination of ideas. As already remarked, he is the child of humanity, and we may observe just now sadly in want of some additional schooling. The cerebral physiologist has no difficulty in assigning the causes of these deficiencies, in detecting the sources of these limitations. The brain, though large in volume, is coarse in texture. It has quantity but not quality. The cranium is wanting in coronal development. The entire contour and expression of the face is unmistakably indicative of imperfection in the cerebral convolutions, a conclusion sustained also by the form and carriage of the body. The temperament is low, being at the best fibrous, but generally inclining to the lymphatic. The Turanian is man arrested before reaching the Caucasian stage of development; in other words, he is simply the embryonic form of the Iranian. Of his superior antiquity, therefore, there can be no doubt, and as little of his inferiority in the grade both of moral and material being; but he is capable of attaining to civilisation. Of this, we have ample evidence, both in the past and the present, and the only question is, was this civilisation aboriginal or imported? We incline to the former, not, however, ignoring the assistance received, and the elements assimilated from Iran, during the comparatively later ages of Caucasian greatness. Of these assimilations, that of Buddhism is the greatest, and in every way the most important, of which history bears record. It is the grandest known instance of the transference of faith from one distinctly marked race (the Caucasian) to another, so differently characterised as the Turanian. Christianity presenting us only with the phenomenon on that smaller scale, implied in the diffusion of a very modified Semitic creed among nations, mostly of Aryan lineage. The transference and diffusion of both these faiths,

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or rather of this ampler form of the one incarnational faith, over such an extensive area, is, however, a fact deserving of far more attention from the anthropologist than it has yet received. European thinkers being themselves involved in the movement, have failed to recognise either its extent or importance, as a racial phenomenon ; their entire education and all their traditional habitudes of thought and belief, inclining them to regard it rather under its purely theological than its profounder ethnic aspect. We should, however, endeavour to rise above this narrowness, and bidding adieu to the little prejudices and misconceptions originating in the specialities of our own particular religion, race, and geographical position, attempt the solution of this great problem from the true humanitarian standpoint, whence races are regarded without favour or affection, and creeds, like codes, languages, and philosophies, are esteemed but as the normal product of a certain type of character, itself the effect of a peculiar mental constitution, originating in the organic structure of some distinctly marked family of man.

To fully understand this phenomenon, we must go back to the state of the world previous to its advent, and so mount to the causes which produced, and the opportunities which favoured it. And, firstly, let us endeavour to define its own essential character, as we shall thus be the better enabled to estimate its true vocation in the world. Buddhism and Christianity, then, are essentially negative forms of faith, the product of that great age of analysis and disintegration, which has eventuated socially, in the destruction of the ancient hereditary hierarchies, and in the general dislocation of all the subordinate castes, and intellectually, in the dethronement of *à priori* principles and the enthronement of *à posteriori* facts ; language as the appropriate instrumentality for the expression of ideas being simultaneously broken down, from the sublime inflectional grandeur of Latin and Greek, Zend and Sanscrit, into the petty particles which constitute the modern element of English, French, Italian, Persian, and Bengalee. Such a movement was rendered unavoidable by the law of reaction. Edification, social and intellectual, had proceeded to the extent of producing a despotic authority, which resisted progress, and stifled all young life by the oppressive weight of defunct forms, that limited action and repressed thought. Ancient helps had become fossilised into modern hinderances. The system was everything ; the man was nothing. It was a dead past strangling a living present. This was the condition of things in ancient Egypt, Palestine, Chaldea and India, at the dawn of authentic history. Against this process of gradual and otherwise hopeless fossilisation, it was absolutely necessary that humanity, through some of its members at least, should

enter its practical protest, which, theologically, took the form of Buddhism in India and Christianity in Palestine, while, politically, it meant Tartar conquest and Gothic invasion. We now then not only begin to understand the fundamentally democratic and even communistic character of these faiths, but why, in their almost mundane diffusion, they synchronised with the military triumph of the lower muscular over the higher nervous races.

These we know are very unpleasant truths, not only to "the religious world," but also the radical party; but what, as we have said, if these schools be founded on that phase of error, which originates in the overstatement and exaggeration of truth. What if we tell them that as a sect and party they are not new, but, on the contrary, represent a mundane movement, now nearly exhausted, and rapidly approaching its inevitable termination—a reaction towards order and authority, confusion ending in reedification, chaos ultimating in creation—according to the Providential laws of this divinely constituted universe!

We have spoken of Buddhism and Christianity as branches of the same tree, parts of the same great movement towards the analysis and disintegration of an effete past. We have shown that they originated in similar wants, and were accompanied by corresponding ethnic commotions; but we have as yet by no means exhausted their parallelism. Both are based on that peculiar form of Pantheism, which culminates in an incarnational advent, "God manifest in the flesh." Both in their necessity, even as negative faiths, for some kind of ecclesiastical organisation, developed a celibate hierarchy, that is a sacerdotal aristocracy, constantly recruited from the democratic laity. Both are opposed in spirit, to the claims of birth and the privileges of wealth, and each lauds in almost identical terms, the advantages of poverty and the merits of humility. A broken heart and a contrite spirit are alike the objects of highest aspiration to the devotees of either—spiritual self-renunciation being combined, in each, with the stoutest social assertion of a vigorous individualism—the hoped-for absorption into *one* being for eternity, the division into *many*, for time. Both commend beneficence—a division of goods among the poor; theoretically, to the extent of communism, practically, to the point of adequately endowing certain well appointed abbeys and lamissaries, or otherwise contributing to the maintenance of God's poor, the religious orders, whose especial vocation it is to despise this world, and live only for the next. Both profess peace on earth and goodwill towards men, and each has been accompanied and followed by some of the most stupendous wars, invasions, and conquests, of which the records of either Europe or Asia make mention. To speak after this of such

minor features as similarity of vesture and organisation among their monastic orders, or identity of ritual in the ministrations of their celebrant clergy, to dwell in the words of M. Huc, on "the cross, the mitre, the dalmatique, the double choir, the psalmody, the exorcisms, the incense box, the benediction, the worship of saints, the fasts, processions, litanies, and holy water," would be altogether superfluous—such additional proofs would never be seen or appreciated by some people—and they certainly are not wanted by others. To conclude this strange parallel in doctrine, ceremonial and fortune, as Buddhism originated in India, whence it has since been expelled, so Christianity was promulgated in Palestine, where, however, it is now almost unknown, and as the Hindoos have returned to Brahmanism, so the Jews are universally monotheists—facts of correlation scarcely explicable by mere coincidence, and indicative of some underlying element, common to both these sublime forms of incarnational Pantheism.

We have hitherto contemplated this subject almost wholly from the historical standpoint, let us now enter somewhat more profoundly into its ethnic bearings, where we shall probably find some points of difference as well as of resemblance, between Buddhism and Christianity ; and, in the first place, it may be remarked that the former originated in an Aryan and the latter in a Semitic area, while the first is now almost wholly Turanian in its site, while the second is still predominantly Caucasian. These facts are sufficiently indicative of the superiority of Christianity to its Eastern relative and rival, in accordance with the admitted Ethnic superiority of its apostles and converts ; but they are not adequate to prove its radical diversity. And yet this fundamental identity of forms of faith, so widely separated geographically, and at present entertained by races so distinct in type as the Western Aryans and Eastern Turanians, is suggestive of strange reflections. By what necessity were the Turanians compelled to so extensively adopt a Caucasian creed ? And conversely, by what influence were the eminently monotheistic Semites prepared to become the founders and apostles of a tritheistic and incarnational faith like Christianity, so feebly Semitic in its formal doctrine, and so thoroughly Aryan in its profounder spirit and its more popular legends ? Had the Turanians outgrown their former lessons, and so felt their need of a renewal of Aryan influence ? And must not Palestine have been largely suffused with Aryan blood ere it could have become the theatre of such a theological revolution as is implied in the origination and early propagation of the faith of the cross, to which the subsequent testimony of eighteen centuries shows the pure Hebrews to be so decidedly inimical. We know that these are questions with which ordinary historians do not trouble themselves, and which a large school of otherwise profound

thinkers purposely ignore. But our purpose is to show that no history worthy of the name can be written without, at least, the attempted solution of such ethnic problems that underlie the theological, political, social, and intellectual movements with which history professes to render us familiar, but of which it has hitherto only skimmed the surface.

We are rather severe on historians. We have been so in previous papers; but it must not be supposed that we treat them with any intentional disrespect, or that we regard their peculiar province as other than the very highest in the entire range of literature. But we wish to correct their errors, and show their shortcomings in connection with that minor department to which we have more especially directed our attention, and which, when further developed, cannot fail to throw additional light on those events, to whose narration their labours are devoted. In the meantime they will, doubtless, reply, that this further development of anthropological science in its bearing on historical researches rests with us, and we cheerfully admit the truth of the allegation; and shall proceed with our labours in the hope of their ultimately benefiting historians, if not those with whom it is our privilege to be cotemporary, at least those who may succeed them in an age of larger views and profounder thought, of wider outlook and deeper insight than the present.

As regards the acceptance of Buddhism by the Turanians, the subject divides itself into the conditions which favoured its diffusion, and the modifications it has undergone at the hands of its alien converts. And here the most signal fact which strikes an observer is that its greatest triumphs were not achieved at the heart of Turanian culture, that is in China proper, but rather among the nomads, and those circumambient peoples of pure or partial Turanian blood, but of inferior culture, such as the Cochin Chinese, Siamese, Burmese, and Thibetans; to say nothing of the insular Japanese, whose Buddhism assuredly demands profounder investigation than has yet been accorded to it. Moreover, in China it is not the literati who have accepted it. They to a man are the disciples of Confucius and Lao-Tseu. Thus, then, it would seem that it was not the presence, but the absence of ideas in the Turanian mind, which favoured the diffusion of this Caucasian faith. Was there not a somewhat similar phenomenon, though in a less pronounced form, attendant on the diffusion of Christianity among the civilised populations and barbarian conquerors of postclassic Europe? We shall hereafter see that this common speciality attendant on the propagation of these negative creeds was not an accident, but a necessity; because a normally characteristic feature of such theological products of an analytical and disintegrative era. Let us never

forget, in the course of these speculations, that the predominant creed of a time must be its best, because its truest exponent, and that while events are the fairest admeasurement of the spirit of an age in the sphere of action, beliefs are its most trustworthy indications in the sphere of thought.

We have said that the diffusion of Buddhism and Christianity synchronised with the triumph of the muscular races, that is of the Turanians in Asia and the Teutons in Europe, and we have also shown that these faiths are theoretically communistic and practically democratic in their spirit and tendency. Thus, then, it becomes at once obvious that the ethnic commotion and the theologico-socialistic revolution which ensued on the universal collapse of the old Caucasian civilisation, were but consentaneous parts of the same humanitarian movement, contributive streams to the same mundane (ebb) tide. It was everywhere the same triumph of quantity over quality, of matter over mind, the return to chaos preparatory to re-creation, the baptism of death previous to re-birth. It was this to the nervous races—its subjects. It was exactly the reverse of this to the muscular races—its agents. They were then at their perihelion, at their maximum of energy in the sphere of action, and, perhaps, of susceptibility in that of thought. It was their floodtide, their positive era of growth and progress, when they not only culminated in power but expanded in intellect, beyond the experience of any former age. Hence, then, the readiness with which the Turanians accepted an Aryan faith, and the facility with which the western Aryans submitted to the inoculation of such Semitic ideas as are involved in Christianity.

We may now then begin to understand not only how geographically extensive, but also how profoundly searching was that stupendous movement, which eventuated in Gothic supremacy in the West and Tartar domination in the East. It was a result for which the sure preparation had extended over many previous ages, and for its ultimate success, it demanded not merely the arousing of the muscular *races* from without, but also a corresponding insurrection of the muscular *classes* from within. This requires explanation. Caste, as we have already remarked, when rightly based, is simply race within race. This, of course, implies that the highest caste has the purest blood—the best development of the nervous system, the finest structure of body and the most vigorous constitution of mind. It need scarcely be said that this is only so, when caste has been legitimately developed from within among the higher races, or, as in the case of ancient Egypt and India, has been imposed by them, in virtue of conquest and immigration, on the lower. In either case we may find caste in its vigour. But to this condition of things, with its good of

edification and its ultimate evil of restriction, there is an inevitable termination, the effeteness, mental and physical, of the ruling orders, and the consequent insurrection of their subjects on the one hand, and the irruption of their enemies on the other. Both were magnificently exemplified on a truly mundane scale at the great collapse of high Caucasian culture to which we have been alluding. Now such an insurrectionary movement from within, as we have been describing, implies not merely the submergence of the temporal aristocracy, but the spiritual hierarchy of a people. Buddhism was the form which this insurrectionary movement assumed in India, where, owing to the old hierarchical constitution of society having survived, the conflicting elements are more clearly defined than in the West, where the temporal had long dominated the spiritual power.

We thus see why Buddhism, though the product of an Aryan area, was, nevertheless, so admirably adapted to Turanian requirements. It was both theologically and ecclesiastically, in doctrine and organisation, in spirit and in practice, the outcome of the lower, and, therefore, semi-Turanian elements of Hindu Society. It was the voice of social insurrection responding to the shouts of military invasion. It was "the fountains of the great deep," meeting the floods which poured down when "the windows of heaven were opened" for the production of a universal deluge. That the force of these remarks may be fully understood, let us remind the reader that the highest caste, in every well-regulated community is the most thoroughly Caucasianised, and that as you descend the scale, the tendency is towards Turanian specialities of structure and characteristics of mind, in an Aryan people, while in a Semitic it would conversely be towards a Negroid form—each family approximating, in its ruder members, to the coarser type of its wild correlate.

Ere concluding these remarks on Buddhism and Christianity in their relation to racial movements and characteristics, a few words on their prospective fortunes, as dependant on the same forces, may not be altogether misplaced. And here we may premise that from the entire tenor of the foregoing remarks, the reader cannot fail to have perceived that we regard these faiths as essentially transitional, and, therefore, almost purely negative forms of the theological idea; in short, to use a modern phrase, the Protestant phase of religion, as contradistinguished from its more positive aspect, under the hereditary hierarchies of monumental and traditional civilisation. Hence the propriety of their being the dominant creeds of humanity during the rule of the muscular races, and the especial fitness of Buddhism, as the lower and less spiritual of the two, for the Turanian type. But if



this view be correct, their tenor of power cannot fail to be affected by the great racial fact of our day, the present resurrection and approaching predominance of the nervous races, which must eventuate in a reedification of society on a hierarchical basis, and the restoration of religion from its negative and Protestant to its affirmative and positive form. Now this reedification, whether in the theological, political, or social sphere, throughout the entire Caucasian area, is a mere question of time and circumstance. As a great humanitarian eventuality, it is inevitable, whatever the *how* and the *when* of its effectuation. While, coincident with this, there cannot fail to be the conquest and colonisation of Turania, a process we fear fatal to the levelling tendencies, if not the pantheistic proclivities of its adopted and much cherished Buddhism. Still here, if anywhere, caste will be resisted, to which in its true hierarchical form, more especially, the material element in humanity is most decidedly inimical. The example of India is, however, fatal to such a hope, for here we see a primitive Turanian area, converted by successive Caucasian conquests and immigrations, into the most enduring seat of caste the world has ever known. Now there is nothing to prevent not only Burmah and Siam, but even China itself, from becoming a second India, in that epicycle of Caucasian greatness which will renew the Aryan conquests of former ages, and carry European institutions not only to the banks of the Ganges, but the shores of the Yellow Sea.

But the future can only be, in a measure, the epicycle of the past. Prospects imply retrospects; let us then indulge in them for a moment as regards Iran and Turan, more especially in relation to their common faith. Buddhism and Christianity were once regarded as radically distinct creeds, the former wholly of Aryan and the latter of purely Semitic origin. We now know that the incarnational element which underlies both, and which they share in common with Brahmanism, is solely of Aryan lineage, being the culminating point of that spiritual Pantheism, which is the normal theological product of the intellectual division of the Caucasian family, and directly opposed to the pure theism of the more morally exalted Semites. Strictly speaking, then, Buddhism and Christianity are the modern phase of the olden incarnational faith of the ancient Aryan hierarchy, of which we have a decadent remnant in existing Brahmanism, but which, under various forms, seems to have prevailed, throughout the larger portion, if not the whole of the Aryan area, and of which there are still perceptible traces in Classic, Celtic, and Scandinavian mythology. Such an area implies a proportionate antiquity, antedating not only history but tradition. Here, then, we have the key to some rather difficult problems, not only the rela-

tionship of Buddhism to Christianity, but also the diffusion of the latter throughout the West, a result of the long previous preparation of the European mind for its reception, combined with the ethnic fact of its profound adaptation to the mental constitution of its converts. Does not this profound antiquity also indicate the possibility of previous action on the Turanian mind, in ages when historic Buddhism was certainly unknown, but when a prehistoric form of incarnationism flourished, whereof the worship of Creeshna in the east and Odin in the west are long reverberated echoes.

We have spoken of Buddhism and Christianity as modernised forms of the ancient Aryan faith, adapted by the non-hereditary character of their hierarchy, and other changes in their ecclesiastical constitution and social tendencies, to the requirements of a disintegrative era and the rule of the muscular races. But it must not be supposed that the Semites wholly escaped the influence of that mundane tide, which substituted the Lama for the Brahman, and while it placed a celibate Pope in the chair of St. Peter, brought Attila to the Danube and Alaric to the Tiber. The faith of Islam is Judaism, deprived of its Levites, and devoid of its sacrifices. It is Semitic theism, stripped of its hereditary hierarchy and imposing ceremonial, a magnificent spirit waiting for its time vesture. In truth, the outburst of the desert Arab from the South, was profoundly akin to that of the yet ruder Goth from the North. It was an iconoclastic barbarism, overwhelming the venerable remains of an effete civilisation, and differed from the former movement only in the fact that its agents were Semites not Aryans, and so monotheistic rather than Pantheistic in their theological proclivities. Was it not, indeed, more immediately due to these internal conflicts of the Caucasian peoples, that the Turanian Nomad was enabled to make so large and so lasting a lodgment within their area. Let us remember that it was not only Goth against Roman, but also Arab against Persian, ere the throne of the Seljuks was founded on the ruins of Saracenic power, while the rise of the Osmanlies was, in a sense, consequent on the Aryan exhaustion which followed the crusades. The more profoundly history is studied, the more clearly manifest becomes the existence of these mundane tides, whereof, the analytical and disintegrative movement to which we have been alluding, is the most important on record, whether contemplated ethnically, as the world-wide triumph of inferior races, or morally, as the displacement and dilapidation of languages and institutions, religions and philosophies, which accompanied and followed this temporary submergence of the higher by the lower type of humanity.

If in the course of these speculations we have ventured upon any-

thing approaching to vaticination, let it be distinctly understood that we do so with all diffidence, and in the full consciousness that our most carefully considered conclusions are liable to utter falsification from forces and combinations altogether beyond our ken. With this understanding then, let us for a moment contemplate the probabilities of the future, in so far as they seem dependant upon Ethnic conditions. The world is now in the process of recovery from the racial collapse of its higher types ; and in this resurgence it is the Aryan and not the Semite who is the more immediate heir of empire. This decides that it is the Turanian rather than the Negro, who is to be the principal alien recipient of the civilising influences of the more immediate future. These influences must bear the predominant stamp of western Europe, and this implies Aryan intellectuality sublimated by Semitic aspiration, the noblest combination the world has ever seen. Theologically, this means Semitic belief in the unity of God, and Aryan affirmation of the divinity of man, in pulpit phraseology, that humanity is the Christ, God manifest in the flesh. It is this infusion of the Semitic element of unity, even in its present very imperfect form, which has given existent Christianity its admitted superiority to the more eastern phase of incarnationalism, and which purified of its tritheism, and its adoration of the Virgin, will raise Brahmanism from its practical Polytheism, and Buddhism from its virtually atheistic pursuit of the negative felicity of Nirwana. The good missionary who now goes out to fight his brother pantheists in the farther east, will perhaps some day learn that when "nations are born in a day," it is not through the sectarianism that denies and derides their Gods, but rather that universal "charity which believeth all things," and which consequently appeals, not to the superficial errors of use and wont by which men are divided, but rather to those fundamental truths in which, despite of time and distance, they are found to agree.

But the imperial predominance of Europe implies "conversion," not only in the theological, but also the political, social, and intellectual sense of the term. Whatever elements of European life, Persia, India, China, and Japan can absorb and assimilate, they will, and the degree of their receptivity must depend on that of their consanguinity ; and in this process it is possible that the oriental Aryans will be found most important instrumentalities, as a time-honoured medium between the extreme west and the extreme east, literally, between the resuscitated Celt and effete Mongol. This movement has already commenced. India is being slowly but surely Anglicised, and when we have got rid of our vulgar, materialistic, and in truth, semi-mongolic Philistinism, on the one hand, and our petty, bigoted

sectarianism, on the other, this process of practical conversion will go on apace. We have also inaugurated direct commercial relations with China and Japan, and these cannot fail to be followed by others of a yet higher character.

But in these speculations, we should never forget that there are prejudices of race as well as of faith, and that our tendency, in virtue of ethnic relationship and geographical position, is to unduly exalt the Celt and proportionately undervalue his neighbours. In the matter more immediately before us, for example, it will be well to remember that the racial correlate of the Mongol is the Slavon, while the Tartar finds his Caucasian congener in the Teuton. Russia and Germany, then, must not be omitted in our speculations on Asia's impending futurity. While even as regards India, its profounder lingual and other specialities, rather ally it to the Classic than the Celtic area of the west, our more immediate oriental kinsmen being, neither Aryans nor Turanians, but Semites, to whose relationship and destiny, we may perhaps hereafter devote a special article.

The Slavon already possesses Siberia, while he is conquering Tartary and threatening China. In truth, the conquest of Asia by Europe is much farther advanced in the north than the south. The great and all-important fact, however, for the Turanians, and more especially for their Nomads, is the railway. Their age of geographical isolation is at an end. In less than a century their steppes will be no longer an impenetrable retreat; and here we are again brought face to face with another great ethnic problem, the possible extension of the Caucasian type over a Turanian area. Has this been a realised fact in the past, and is it a possibility in the future? And this, again, involves the yet deeper problem, whither is humanity tending, upward and onward to gradual Caucasianisation, or downward and backward to a Mongolic type on the one hand, and a Negroid type on the other. Granting that there is a change, no anthropologist can doubt that its direction is towards improvement, in accordance with the movement of organic life from its commencement in the incalculable remoteness of geologic time; and thus we are brought to the root of the whole matter, are we not now in the midst of a racial crisis, itself probably the result of telluric progress, demanding and evolving a higher organic development of the intellectual type of earthly being? What does the rapid disappearance of savage races mean, more especially over such enormous areas as America and Australia? From these remote regions Europe is separated by wide and tempestuous oceans, while the fertile yet woodless and unencumbered plains of Tartary will invite the teeming myriads of her industrious agriculturists, more especially from the central and

eastern states of Germany, to come and till them, whenever the iron road and the fiery horse of modern civilisation shall have penetrated within their borders. Let us remember that the full resurgence of the west implies the conquest and colonisation of the east ; that the resurrection of the nervous must eventuate in the racial baptism of the muscular races ; and, if we mistake not, it will be found, when Asia becomes for a season the appanage of Europe, that Germany holds a peculiar ethnic relation to Tartary, and Russia to Mongolia.

We are aware that these speculations verge towards apparent conflict with what may almost be termed the accepted and established principles of anthropological science, in regard to the permanence of racial type over given areas,—principles not lightly to be invaded, and to whose guidance we owe many important conclusions, on subjects otherwise beyond our grasp. But what we here mean is not oscillation of type occasioned by passing events, but that ethnic baptism by racial correlates, which is obviously a recurrent fact in human history, and therefore we may say a normal and periodic phenomenon in connection with the wellbeing and development of man. And this baptism, now about to be experienced by the lower Turanian type, is one of innervation, and therefore preeminently of organic growth and elevation. Let us clearly understand, that a baptism of bone and muscle is simply a process of *restoration* to the higher type. The utmost which they can acquire in such a process of renovation is increased *breadth*, as a better basis, a stronger foundation for the loftier superstructures of after-ethnic development. But a baptism of nerve to the lower races is more than this. It not only restores them to their former state of mental vigour, but, we have reason to believe, infuses additional vitality into their system, and so prepares them for the organic development befitting a more advanced stage of telluric growth. As already remarked, *this* underlies all the changes of which palæontology has revealed the record,—improvement of type, whether in the vegetable or animal kingdom, when normal and permanent, being but the necessary result of adaptation in the type as an organ, to the more advanced condition of that general earthlife, whereof it presumably discharges some special and really important function. It is the want of these profounder views which renders botany and zoology so superficial and unsatisfactory, and their absence will render anthropology proportionately incomplete. Man, contemplated apart from the earth, of which he is the noblest, though as yet, perhaps, the most nearly germinal organ, will never be fully understood. It is only, indeed, when seen in this connexion, and with the frank admission that he is yet, even in his most advanced species, but an initial type, that we begin to understand the utter insignificance

of his present, as compared with the greatness of his future. It is only when beholding humanity from this standpoint that we can fully recognise its merely rudimentary character as a telluric organ, and so become prepared to admit the possibility of its ulterior development into genera and orders, as yet so feebly pronounced as to be all but undiscernible by the keenest observer, even though he were not blinded by those traditional idola, from which it is to be feared none of us are wholly exempt.

And this brings us to the legitimate conclusion of this rather lengthened argument, what *is* the Turanian,—not as the Buddhistic disciple of the higher Iranian, but *per se*,—not as modified by alien influences, but in himself, as an aboriginal type of humanity, endowed with a certain corporeal structure and corresponding mental constitution, and so taking his own place in the universal scheme of things?

And first, as to his habitat. Is he primarily arctic, or only northern, as contrasted with the intertropical or Negroid type of man? We incline to the latter view; which, however, involves the logical necessity of regarding the Negroid and Turanian as the two generic types of the southern and northern man respectively, on the plane of unassisted nature, the Caucasian being, in his Semitic form, a higher development of the former, and in his Aryan, of the latter. Let it be distinctly understood that we throw out this idea simply as a suggestion, without the slightest wish that it should be regarded as other than an incentive to farther inquiry. This again involves the conclusion that the Turanian was once the all-pervading race, not merely of northern Asia, but also of the larger part of Europe. We use these qualifying terms because there seems to have been a negroid type in southern India, of which the Andaman islanders and the aborigines of the Indian Archipelago are probably a degraded remnant, and an Iberian or Kabyle type in Spain, and perhaps southern Italy, from before the remotest ages of tradition.

Let us remember, in the course of these speculations, that excluding the Arctic, or Esquimaux, and Samoyede families, on the one hand, and the eastern or colonial Aryans, on the other, we find a well-regulated gradation, in organisation, from the rude Mongols on the extreme east of the Old World, through the Tartars, Slavons, and Teutons, to the high-caste and nervous Celts of the extreme west. The classic peoples, like the eastern Aryans, have probably been affected by a Semitic infusion, whereof, indeed, tradition has preserved a faint remembrance in the story of Cadmus. On this view Europe, as the highest ethnic area within the old Turanian realm, became the point of emergence for the Aryan type; as, conversely, Arabia served the same purpose for the Semites. Let us here remind the reader

that the primarily determining element of type is, we have reason to believe, telluric influence, whereof that of every distinctly marked ethnic area has a peculiar character reflected in the organisation of its aborigines, fundamentally unalterable; except through those changes which the lapse of geologic time introduces, and palæontology records.

Now, what does Palæontology teach? Why, that the tendency of the animal kingdom is towards the development of the nervous system—equivalent to the gradual ascent of organic life in the scale of being. Now, this principle applied to humanity at its present stage, means Caucasianisation; or, as we have said, development out of the Negroid into the Semitic, and out of the Turanian into the Aryan type. Now, granting such a process to be not only possible but actual, we can readily understand that its results would be accomplished partly by ethnic growth of the aborigines from within, and partly by supercession, or rather by racial baptism, in the form of immigration from without. Are there any facts to support these views? Does not archæology indicate the presence of a Turanian people, with an agglutinated language, on the site of Nineveh and Babylon? Do not languages, type, and tradition combine to indicate that India was once a part of the Turanian area? And within comparatively modern times, have not the Lapps yielded before their Caucasian neighbours throughout a considerable portion of Norway and Northern Sweden? And to a keen anthropological observer, are there not obvious traces of an underlying Turanian element throughout the larger part of Europe, and even in the comparatively pure and isolated Celtic area of Britain? Nay, is not this perceptible even among the wild tribes of London, more especially when they are selected yet massed, as at an execution—just as the Iberian element in Ireland affords unmistakeable evidence of its Negroid relationship among the more neglected peasantry of Munster and Connaught. This study of the lower castes, for let it not be supposed that caste, even in the most confused and revolutionary age, ever can be virtually abolished, will yet yield a rich harvest of ethnic facts of the utmost importance to anthropological science.

We may then define the Turanian, by saying that he is the ethnic root, the wild stock, the material basis of the Aryan. This implies breadth and its product, animal force, as we have already said, a predominantly basilar brain, in which moral sentiment and intellectual faculty have less preponderance over passionate impulse than in the higher Caucasian. In such a race the mind will be mechanical rather than artistic, and incline to correct imitation rather than daring innovation. The character will be essentially practical and matter-of-fact,

manifesting Philistinism at the maximum, inclining neither to abstract thought on the one hand, nor æsthetic culture on the other. The learning of such a people will eventuate in a laborious pedantry, and their manners be constrained by a rigid and burdensome ceremonial. Their popular religion will be a gross superstition in its beliefs, and a childish ritual in its celebration. Intellectual culture will land them in philosophic Pyrrhonism, when it does not carry them on to its legitimate terminus, blank Atheism. What has been said of tendencies nearer home here finds its effective realisation, "a philosophy or a superstition." This extreme form of the Turanian mind will, however, be manifested in all its force only by the eastern, or Mongolic, branch of the family, of whom we see the civilised phase in the Chinese.

And what then is China? A mere recipient, and so an expiring echo, of prehistoric Caucasian culture, or a veritable though fossilified remnant of primeval Turanian civilisation, arrested at the monosyllabic stage of lingual development; and so, probably, antedating not only Classic, Assyrian, Indian, and Egyptian, but even Cyclopean civilisation, and ascending to an antiquity of which no Caucasian people need dream in the way of rivalry. The speciality of China is that it represents the highest, yet the oldest, phase of Turanian culture, which has, moreover, been developed, not among the superior Tataric, but the ruder Mongolic type of the race. In geographical position, too, it is at the eastern extremity of the Turanian area, and so at the farthest remove, at least in longitude, from the great centres of Caucasian civilisation. We have here then an accumulation of evidence in favour of its aboriginality; a conclusion still further supported by its peculiar character on which the influence of race is so unmistakeably stamped, that it is unique among the great empires of the world, whether for its political constitution, its social organisation, its religious institutions, or its predominantly literary and philosophic culture. Every feature is indicative of a people in whom the intellectual dominates the moral nature, and who inaugurated civilisation at a very early, and we might almost say, rudimentary stage of human development. Nowhere else has the religious element been at so low an ebb. Among no other civilised people has the spiritual been so thoroughly and systematically subordinated to the temporal. Among no Caucasian people, even though of purely Aryan descent, without the smallest Semitic admixture, would such arrangements be even remotely possible. In no other type could mere childlike imitation so thoroughly dominate every other faculty. Nowhere else could mere mechanical ingenuity have attained to such excellence, without even the dawn of fine art. Here then is a community, trained under all the refining



and exalting influences of an immemorial civilisation ; nevertheless, devoid of most of the nobler emotions, the grander aspirations, and the richer endowments of humanity ; whose religion never rises to devotion ; whose obedience springs not from loyalty ; whose manners may be polite, but whose feelings are not chivalrous ; and whose acquaintance with facts is unaccompanied by even an attempt at the mastery of principles ; and whose whole life-environment, consequently, rests on a purely material and merely practical basis. Who may be producers and consumers, makers and vendors, subjects and rulers ; but not, in the higher sense of the terms, heroes and statesmen, artists and poets, saints and prophets. To the cerebral physiologist, there can be no doubt as to the predominant type of such a people. Their endowments on the one hand, and their limitations on the other, are alike indicative of strength in the basilar and weakness in the coronal region. Hence their culture, in perfect correspondence with this, is emphatically that of the muscular, as contrasted with that of the more nervous races. It is the condition of a people permanently arrested, as we have said, at the monosyllabic and infantile stage of development. We have no doubt that it was not only Turanian, but Mongolic in its origin ; for in all its grander outlines, and in all its profounder characteristics, it still bears unmistakable traces of the racial type of its founders : the flat-faced, flat-headed, fibrolymphatic, and impassible men of the east, and not the high-featured, coronally exalted, nervous and susceptible men of the west.

J. W. JACKSON.

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## OWEN'S COMPARATIVE ANATOMY AND PHYSIOLOGY.\*

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THE generation of scientific men, whose names have become familiarised to the general public, seem all to be preparing new and complete editions of their works ; or otherwise, summaries of their life-labours. Murchison has just brought out a new edition of his *Siluria* ; Lyell, an amended edition of his *Principles of Geology* ; and we have now before us the first two volumes of Owen on the *Anatomy and Physiology of Vertebrates*.

\* *On the Comparative Anatomy and Physiology of Vertebrates*, Vol. 1 and 2. By Richard Owen, F.R.S., Superintendent of the Natural History Department of the British Museum, Foreign Associate of the Institute of France, etc. London : Longmans and Co.